

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

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THE POOR WASHERWOMAN.

"I DECLARE I have half a mind to put this bed-quilt into the wash to-day. It does not really need to go, either; but I think I will send it down."

"Why will you put it in, Mary, if it does not need to go?" asked her good old aunt in her quiet and expressive way.

"Why, you see, aunt, we have but a small wash to-day, so small that Susan will get through by one o'clock at the latest, and I shall have to pay her the same as though she worked till night; so—"

"Stop a moment, dear," said the old lady, gently, "stop a moment, and think. Suppose you were in the situation poor Susan is, obliged, you tell me, to toil over the washtub six days out of seven for the bare necessities of life; would you not be glad, once in a while, to get through before night, to have a few hours of daylight to labour for yourself and family, or better still, a few hours to rest? Mary, dear, it is a hard, hard way for a woman to earn a living; begrudge not the poor creature an easy day. This is the fourth day in succession she has risen by candle-light and plodded through the cold here and there to her customers' houses and toiled away existence. Let her go at noon if she gets through; who knows but that she may have come from the sick-bed of some loved one, and counts the hours, yes, the minutes, till she can return, fearing that she may be one too late? Put it back on the bed and sit down here, while I tell you what one poor washerwoman endured because her employer did as you would to make out the wash."

And the old woman took off her glasses and wiped away the tears that from some cause had gathered in her aged eyes; and then with a tremulous voice related the promised story:—

"There was never a more blithesome bridal than that of Ida R. None ever had higher hopes, more blissful anticipations. She married the man of her choice, one of whom any woman might be proud. Few, few indeed had a sunnier life in prospect than she had.

"And for ten years there fell no shadow on her path. Her home was one of beauty and real comfort; her husband the same kind, gentle, loving man as in the days of courtship; winning laurels every year in his profession; adding new comforts to his home, and new joys to his fireside. And besides these blessings, God had given another; a little crib stood by the bedside, its tenant a golden-haired baby boy, the image of its noble father, and dearer than aught else earth could offer.

"But I must not dwell on those happy days; my story has to do with other days. It was with them as it has often been with others; just when the cup was sweetest it was dashed away. A series of misfortunes and reverses occurred with startling rapidity, and swept away from them everything but love and their babe. Spared to each other and to that, they bore a brave heart, and in a distant city began a new fortune. Well and strongly did they struggle, and at length began once more to see the sunlight of prosperity shine upon their home. But a little while it stayed, and then the shadows fell. The husband sickened and lay for many months upon a weary couch, languishing not only with mental and bodily pain, but oftentimes for food and medicine. All that she could do the wife performed with a faithful hand. She went from one thing to another, till at length she who had worn a satin garment upon her bridal day, toiled at the washtub for the scantiest living. In a dreary winter, long before light, she would rise

morning after morning, and labour for the dear ones of her lowly home. Often she had to set off through the cold, deep snow, and grope her way to kitchens which were sometimes smoky and gloomy, and toil there at rubbing, rinsing and starching, not unfrequently wading knee-deep into the drifts to hang out the clothes that froze even ere she had fastened them to the line. And when night came, with her scanty earnings she would again grope through the cold and snow to her oftentimes lightless and fireless home; for her husband was too sick to tend even the fire or strike a light. And O, with what a shivering heart she would draw near, fearing ever she would be too late! It is a fact that for six weeks at one time she never saw the face of her husband or her child save by lamplight, except on the Sabbath. How glad would she have been to have had, once in a while, a small washing gathered for her!

"One dark winter morning, as she was preparing the frugal breakfast, and getting everything ready before she left, her husband called her to the bedside.

"Ada," said he, in almost a whisper, "I want you to try and come home early to-night; be home before the light goes; do, Ada!"

"I'll try," answered she, with a choked utterance.

"Do try, Ada. I have a strange desire to see your face by daylight. To-day is Friday; I have not seen it since Sunday. I must look upon it once again."

"Do you feel worse?" asked she anxiously, feeling his pulse as she spoke.

"No, no, I think not; but I do want to see your face once more by sunlight. I cannot wait until Sunday."

"Gladly would she have tarried by his bed-side till the sunlight had stolen through the little window; but it might not be. Money was wanted, and she must go forth to labour. She left her husband. She reached the kitchen of her employer, and with a troubled face waited for the basket to be brought. A smile played on her wan face as she assorted its contents; she could get through easily by two o'clock; yes, and if she hurried, perhaps by one. Love and anxiety lent new strength to her weary arms, and five minutes after the clock struck one she was just emptying the

tubs, when the mistress came in with a couple of bed-quilts, saying:

"As you have so small a wash, to-day, Ada, I think you may do these yet." After the mistress had turned her back, a cry of agony, wrung from the deepest fountain of the washerwoman's heart, gushed to her lips. Smothering it as best she could, she set to work again, and rubbed, rinsed, and hung out. It was half-past three when she started for home—an hour too late! and the aged narrator sobbed.

"An hour too late," continued she, after a long pause. "Her husband was dying; yes, almost gone! He had strength given him to whisper a few words to his half-frantic wife, to tell her how he longed to look upon her face; that he could not see her then, he lay in the shadow of death. One hour she pillowed his head upon her suffering heart, and then he was at rest!

"Mary, Mary, dear," and there was a soul-touching emphasis in the aged woman's words, "be kind to your wash-woman. Instead of striving to make her day's work as long as may be, shorten it, lighten it. Few women will go out to washing daily, unless their needs are pressing. No woman on her bridal day expects to labour in that way; and be sure, Mary, when she is constrained to do so, it is the last resort. That poor woman, labouring now so hard for you, has not always been a washerwoman. She has seen better days; she has passed through terrible trials too. I can read her story in her pale sad face. Be kind to her; pay her what she asks, and let her go home as early as she can."

* * * * *

"You have finished in good time to-day, Susan," said Mrs. M., as the wash-woman, with her old cloak and hood on, entered the pleasant room to get the money she had earned.

"Yes, ma'am, I have; and my heart, ma'am, is relieved of a heavy load. I was so afraid I should be kept till night, and I am needed so at home."

"Is there sickness there?" asked the aunt, kindly.

Tears gushed to the woman's eyes as she answered, "Ah, ma'am! I left my baby almost dead this morning; he will be quite so to-morrow. I know it; I have

seen it too many times; and none but a child of nine to attend him. O, I must go, and quickly!" And grasping the money she had toiled for while her baby was dying, she hurried to her dreary home. Shortly after they followed her; the young wife who had never known sorrow, and the aged matron whose hair was white with trouble, followed her to her home!—the home of the drunkard's wife, the drunkard's babes. She was not too late. The little dying boy knew his mother; but at midnight he died, and then kind hands took from the mother the breathless form, closed the bright eyes, straightened the tiny limbs, bathed the cold clay, folded about it the pure white shroud; yes, and did more, they gave, what the poor so seldom have, time to weep.

"O, aunt," said Mrs. M., with tears in her eyes, "if my heart blesses you, how much more must Susan's! Had it not been for you, she would have been too late. It has been a sad, yet holy lesson. I shall now always be kind to the poor washerwoman. But, aunt, was the story you told me a true one—all true, I mean?"

"The reality of that story whitened this head when it had seen but thirty summers, and the memory of it has been one of my keenest sorrows. It is not strange, therefore, that I should pity the poor washerwoman."

How many hard-hearted women there are, who do such unchristian deeds as are here named, from mere unfeeling thoughtlessness, and, alas, how many from utter selfishness! And how many selfish, tyrannical men there are who are continually guilty of unrighteous exactions from their dependents—who drive hard bargains in small matters! Thoughtless selfish men and women, be ashamed of it, if no higher motive than human esteem can move you! But better still, if by faithful discipline, and the cultivation of the true Christian spirit, you learn to despise and loathe practices so utterly unworthy your position and opportunities.

FRIENDSHIP.—Friendship is the clasp of souls; and a true friend is the continuation of one's self.

ALL SAINTS AND ALL SOULS.

"All souls are mine."—EZEKIEL xviii, 4.

DURING the past month, November the 1st and November the 2nd, the Roman Catholic Church celebrated two of its popular feasts, the Feast of All Saints and the Feast of All Souls. There is something touching, striking and comprehensive in those very names, "All Saints and All Souls."

About eleven hundred years ago, the Pantheon at Rome was consecrated and opened for Christian worship. Among the Romans, this temple had been honoured as the place for the reception of the gods of all nations, and now it has no longer to be regarded as the temple of Polytheism, but of worship to one God. Some large-hearted man, prince or priest, so we think, suggested on its opening, a new feast in the calendar of the Church, to be called "The Feast of All Saints." We trust this implied in the mind of the founder, that there were saints and holy men of God among all the nations of the earth. As theistic notions had everywhere prevailed, and the temple at Rome now converted to Christian uses bore testimony to this, so the broad and liberal spirit of Christians in the institution of this feast, we hope, implied that there were good and true men, according to their light, among all nations.

Between seven and eight hundred years ago, another feast was established in the Roman Catholic Church, now held on the second of November, the day after All Saints' day: this second feast is called All Souls' day. This is a comprehensive charity, a very catholic recognition of our race, if the word *all* in this place has to be admitted in its most exalted sense. But we fear we cannot make ourselves sure of this. Nevertheless, we are pleased with the name "All Souls," and we can import into it a far wider and more exalted sense than that Church. The members of the Roman Catholic Church believe a large class of persons needs the prayers, alms and sacrifices of the Church; that they are suffering from their sins in purgatory; and that as they had made no good provision for their passage through this ordeal, yet they are members of the

Roman Catholic Church, and therefore the Church ought at least one day of the year to stretch out its arms for all souls, offer sacrifice, distribute alms, and put up prayers for all men. A grand idea, and worthy of our admiration; and in what we think we can do for the present and future elevation and happiness of our race, this All Souls' feast is worthy of our imitation.

We ask our readers to import into those names, "All Saints and All Souls," a truly catholic, i. e. a universal and Christian meaning. If we can believe all the material universe is God's, why not all creatures? And if the heart of the Church is moved one day in three hundred and sixty-five, to encircle in its arms, to press to its bosom, and seek the happiness of all its children, its improvident and sinful ones; so we can look up to the Father of all spirits, and believe that He who knows not times and seasons, whose mercy is not limited to set days, is ever seeking to restore his fallen and wandering sons and daughters. We can worship God with a deeper-felt piety while we feel that all souls are His.

"With confidence we then draw nigh,
And Father, Abba Father, cry."

That all souls are His, interfuses our hearts with a greater sympathy, possesses our minds with a more impartial and vigorous justice, quickens our faith in and confirms our hope of man. Widely separate as may be our countries, the roof of heaven overarches all. Opposite as may be our opinions, the essential and elementary principles of life are possessed by us all. Different as may be the colour of our skins, we are all of one blood. The various social positions we occupy alter not our fraternal relations, for "He who made me made my servant also." The prodigal son in the wilderness and the provident child at home have both one Father. They who praise Him ever, they who praise Him often, and they who praise Him never, are equally the constant objects of his care. His sun rises on the evil and the good. Let us help the diffusion of this all-embracing faith and love,

"Faith in God who lives and loves:

One God, one law, one element,

And one far-off divine event

To which the whole creation moves."

A LAY SERMON.

"Take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? For your heavenly Father knoweth ye have need of all these things. But seek first the kingdom of God and his righteousness, and all these things shall be added unto you."—MATTHEW.

THE Sermon on the Mount, from which these words are taken, is introduced to our notice in this Gospel in these words: "And seeing the multitude, Jesus went up into a mountain; and when he was set, he opened his mouth, saying, Blessed are the poor in spirit," &c. There is a stillness and quiet beauty about the scene here opened up to our view that is very attractive. Below, is the peaceful lake sleeping in sunshine; above, the bright blue heavens; around, a vast expanse of hill and dale, rich in verdure and bloom; and here, in the centre, is Jesus speaking, a large multitude pressing upon him and hanging with breathless attention upon his words. But mingled with these elements of the simply picturesque, there were others of a sadder kind. Poverty was present in that large multitude—poverty, oppressed, despised, neglected—poverty, insufficiently taught, or wrongly taught—poverty, sinning indeed, but sinning most of all from ignorance, yet judged by a law which was in its own case alone stern and inexorable; and so it was poverty sad, hopeless, despairing, and sick at heart even to weariness of life itself. Oh! who can look at the cheerless, faded countenances of the poor, even in our own day, without an aching heart, and a sigh to Heaven for power to relieve? And do you wonder, then, that the first words which fell from Jesus' lips on this occasion were words of pity, of cheer and encouragement? *Blessedness—blessedness even for them*—that is the key-note, the opening tone, the prolonged strain of this memorable discourse. He sets before them the bird blithely carolling in the air, and the flower gaily blooming at their feet, bright and eternal emblems of gladness—sets these before their eyes, not more to snatch their thoughts for a moment from their own sad lot, than as emblems of a state which they too might reach, if only they would. There is, I think, nothing more remarkable in this sermon than the wonderfully cheerful, inspiring tones which

run through its whole extent—notes which, one would think, could not have failed to restore, if only for a time, the pulsations of hope and joy to their wearied spirits. His presence that day, with such accents upon his lips, must have been like the bursting of sunshine over that assembly, brightening every countenance, and leaving behind one sweet memory at least of a bright and happy home.

“What shall we eat, what drink, wherewithal shall we be clothed?” Ah! that was their chief care, and who shall say how great, how heart-crushing a care it is? Alas! and shameful is it, that it should sometimes be the care of *superabundance*—of that part of society which, having more than enough, finds its very abundance perplexing and troublesome. Let us, however, depend upon this, that too much, *without* a grateful and generous heart, is a far heavier burden to bear than too little *with* a grateful and generous heart. But taking the case as it here appears, is it not more or less the care of us all? Whose “bread and water” are sure beyond all doubt? And this being so, can we divest ourselves of *care* about it? Are these wants such as we can safely disregard? Is not their supply the one condition of a sound body, and a prime condition of a sound mind as well? Is it not a fact that we can only neglect these wants, first at the cost of cruel suffering, and then of certain death? Yet Jesus says, “Take no thought what ye shall eat, what drink, what put on—for your heavenly Father knoweth ye have need of all these things.”

What, now, should we be led to do to take Jesus at his word? Why, we should, of course, at once cease our plannings and toilings, and live on in the simple faith that He who feeds the ravens, and watches over the sparrow, and decks the lily, would in like manner, but in higher measure, take care of us. And supposing this availed, would it be as well for us? Our faculties thus untasked, our bread and water made sure without trouble of ours, would it make men of us, strong, capable, enduring men? And the God to whom we should then owe all, would it deepen our faith in Him and our gratitude towards Him? Alas for us, I fear, were life thus made easy and pleasant for us! But would it make it so? Would

simple faith supply our wants? Clearly it would not: and was Jesus wrong then? No, it is we who are wrong; for we have overlooked one prime condition—the primary condition indeed—of supply—namely, that pointed out in the very next words: “But seek *first* the kingdom of God and his righteousness, and all these things shall be added unto you.” Let us try the question by this rule.

And, first, what a consecration of the ends of life is here set forth! We were not sent into the world merely to eat and drink and be clothed—to enjoy ourselves, in one word, and then die. This earth, so beautiful, and capable of ministering in so many ways to our sensual gratification, is to be something more to us than the beasts of the field and the fowls of the air. We have a far higher nature than they, and we have a right to expect to be placed under a proportionately higher law. For them it is enough, with their purely animal natures, if they are *mere* creatures of sense and appetite; but for us, with our wondrous capacities of thought and feeling, of conscience and will, and that undying instinct which tells us of a life to come, it is only enough when we take these things into the account. So the question is, not how many of the perishable things of earth we possess, but how much of the treasures of heaven. The question is not, how much silver and gold we have, and how many houses or how much land, or even whether we have enough; but whether day by day we have been adding to our faith virtue, and to our virtue knowledge, and to our knowledge temperance; whether we have gone on amassing spiritual treasures most of all. The question is, whether after all these years we have gained force of character, purity of aim and affection, a conquest over our passions and besetting sin, something of goodness as the fixed habit and temper of our lives; not whether we have merely got together some few of the things which perish. The question relates not so much to our earthly life as our heavenly one; and what we have to consider is, whether we have used this earthly life for the heavenly—used it as a platform, as it were, whence we have taken our spring. Oh! it is this mysterious nature, this tremendous destiny, this awful responsibility—it is

this alone which gives such significance and pathos to man's life and ways; and when we lose sight of these things, we sink below the dignity even of the beasts of the field.

But as living to these high aims, how is it clear that our bread and water and raiment will be made sure to us? In what sense is it true that if we "seek first the kingdom of God and his righteousness, all these things will be added unto us"?

I think they are true, in the first place, in this way—that by substituting spiritual aims for animal desires, it weakens the force of those lower desires over us. Take, for example, these two cases. One man shall make his lower wants his sole consideration and care; his aims at the best shall be merely those of a sort of refined animalism. Well, he is disappointed in what he seeks; he has taken a great deal of thought about the matter, but without success; and he is in consequence fretful and unhappy. He has built his whole life on this issue, and it has now miserably failed him. But by his side shall stand one who has not lived to these lower aims, but has made it his endeavour to live to God and his righteousness. Well, he too has animal wants, and, as in the other case, these wants, as we will suppose, do not get supplied; but has he no resource—no remedy? Yes; for he has never made these lower wants his chief care, and now that he is denied their full supply, he finds his satisfaction in reflecting that he has lived chiefly to please God, and he may still find means of serving Him even in his very privations. The animal satisfaction is not found in either case; but in this latter case a *spiritual* satisfaction is found, which makes his case infinitely more tolerable than that of the other. The fearful pressure of the lower wants which has driven many a poor creature to madness or suicide is withdrawn, or rather, by a divine alchemy, is converted into nourishment for the divine affections of patience and a humble resting on God's will, and a profounder realization of that happy state where hunger, nor thirst, nor pain, will be never known. It is not, perhaps, that he gets *satisfaction*, but he gets *compensation*, which he esteems better still.

But the statement of the text is true, I think, in a far more absolute and literal sense than this. Acting under the rule here laid down, of seeking first the kingdom of God and his righteousness, clearly the whole force of our energies will be no longer bent upon our animal wants; but then, out of these self-same higher aims, from considerations of solemn duty to God, we shall still give all needful attention to them. We shall still be industrious and painstaking in our callings—still be "diligent in business"—but it will as "serving the Lord" that we shall be this. The principle of what we owe Him will step in, and make us mindful of these things. For we shall feel that, having placed us on this earth, He designs us to enjoy the things of the earth; but we shall feel most of all, that, as He has called us to a struggle for our earthly wants, He has fitted that struggle itself to minister to the higher ends of life. So far, indeed, from being neglectful of the things of earth, we shall feel that they have gained a new importance—a very sacredness, even—in the new light in which we view them. The only difference, then, is this—that we shall attend to these things upon a higher principle and with due moderation.

And will any one say that, on these conditions, it is not true that earthly good will as certainly be ours as if we made it the sole end of our lives? Take your God-fearing man, on the one hand, doing his earthly duty from a principle of love to God; and take the man, on the other hand, who makes earthly good the sole aim of his life; and will you find as a rule that the one is *less* prosperous than the other? And there is nothing strange about this either. For does *much* "thought" always succeed? Does not the very avidity that is displayed after earthly good frequently defeat itself? Does it not often make a man false, unprincipled, unscrupulous; and does not society avenge itself at length upon him by conspiring against him? While, on the other hand, do not the honesty, the truthfulness, the high principle, of the God-fearing man, *favour* his worldly success? He fully realizes the comparative worthlessness of worldly success, and his very moderation helps him; while the feverish anxiety—the

much "thought-taking" — of another wholly fails. So it comes, I think, that, in a perfectly true and most emphatic sense, if "we seek first the kingdom of God and his righteousness, all other things will be added unto us."

Halifax.

J. S.

DISCIPLINE.

AN ANECDOTE FOR PARENTS AND CHILDREN.

LITTLE Mary once struck her brother during my absence from the house. The stick in her hand had a sharp knot, which went clear through his cheek, making an ugly gash. The blood flowed in a stream; the boy screamed piteously, and Mary was exceedingly alarmed. She had no animosity against her little playmate; on the contrary, she loved him dearly; and when her mother, who was called to the room by his screams, came in, her little daughter had thrown her arms around his neck, and was joining her cries to his, while the red blood poured full in her face. When the mother had made inquiries, she took the boy away to dress the wound, and the girl went up stairs without a word, and crept under the bed. There she sat and sobbed for several hours. Her mother, discovering where she had gone, said not a word to her, believing that it was best to leave her for the present alone. Her own heart was much pained to hear her dear child's grief, but she was willing to let her suffer for awhile, in hopes that it might be made a lasting lesson to her.

I came in a little while before night, and learned how matters stood. It was a season to me of great interest and responsibility. Upon my own action here might depend the future conduct of this child. Her violent temper had been often checked by punishment, and she had been frequently enough told of its evil consequences. Now it had led her to a great crime, and if not at once restrained, my little daughter might grow up wicked and miserable.

I considered awhile how I should act, and having humbly asked guidance of the Father of all, I took my seat in the room where the affair had happened, and took the knotty stick in my hand. Then I

called out, in a kind voice, "Sister, come here to papa." She was always an obedient girl, and she instantly crept out and came down to me. Never shall I forget the expression of her countenance, as she looked in my face. She had wept until her eyes were greatly inflamed, but they were dry, and in her face was a look of the most profound humility and grief that I ever saw. She walked slowly to my side, and bowed her head on my knees. I said: "My daughter, some naughty person has hurt your little brother very much. His cheek is cut open, and I think there will always be a scar there as long as he lives. Will my daughter tell me who did it?" I heard a little sob, and then she whispered, "It was me." I continued: "If the stick had struck his eye, he would have been made blind." She commenced weeping. I said: "If it had struck his temple, it might have killed him." She gave a low scream, and said: "O, papa!" I continued: "Yes; the blow you struck would have killed your brother if some one had not turned it aside. There was some one in the room who saw how angry my daughter was. Do you know who it was?" She looked up in my face with a look of almost happiness, and said: "It was God, papa."

She wept now more bitterly than before. I took her hand and led her to the room where her brother lay asleep. His face was bound up, and it was very pale. She stood and gazed on his sleeping form, which proved to her the severest rebuke.

I asked her softly, "Is little brother yet alive?" She started, as if smitten with a horrible thought, and uttered an ejaculation of grief. This awoke the boy, who, casting his eyes about and seeing Mary bathed in tears, reached out his arms and called her. It was electric, and hardened must have been the heart which could behold this sweet reconciliation without tears.

That night, as we bowed around the sacred altar of family service, tender hearts were ours, and the angels who watched to carry our offering upward, saw the tear-drops glittering in the fire-light, and heard low sobs as we united to ask the seal of God's approbation upon this reconciliation on earth.—*Banner of Peace.*

SEVERAL THOUGHTS AND FACTS ON THE WORD "HELL" AS A PLACE OF PUNISHMENT.

In the present state of religious knowledge, whenever the word **HELL** occurs, the great mass of Christians attach to it the idea of a place of endless punishment in a future state. We will shew this idea has no basis in fact.

Among the works of God, the natural philosopher informs us he has never found any contrivance by the Divine Being to produce pain. If a *place* exists in another world for this purpose, it is contrary to all the analogies of natural things.

In the Bible account of creation there is nothing said from the beginning to the end of a hell being created. "God created the heavens and the earth." And no person can find in the Bible one word of God that He has created a place of endless misery for any of his family.

The word hell found in our English Bible had no such meaning as a place of endless punishment in a future state. The Jews and disciples of Jesus Christ attached quite a different idea to this word; so then it is the original meaning we have to do with, not its present one.

In the original Scriptures of which our Bible is a translation, the words now rendered "*hell*" are **SHEOL**, **HADÉS**, **GEHENNA** and **TARTARUS**. It is fair to ask what meaning the people attached to those words when they were used by the speakers and writers of the Old and New Testament.

It is often said this doctrine of the endless punishment of the wicked in hell forms a part of the gospel of Christ. We ask, "How could this be called a 'better covenant and better promise' if such was the case?" Christ is the Mediator of a better covenant than Moses. Moses had no doctrine of endless hell. It is a mistake to suppose Christ had.

Let us examine first the Old Testament word for hell, i.e. "*Sheol*," and see if it bears out the popular meaning attached to the word hell. The late celebrated Dr. Campbell, Professor of Theology at Aberdeen, who believed in a place of future punishment, says: "In my judgment, neither **SHEOL** nor **HADÉS** ought to be rendered hell, at least in the sense

wherein that word is now universally understood." He is not alone in this concession to our view.

The word hell, in the meaning generally attached to it now, he says, ought to disappear from the Old Testament. "It signified the state of the dead, without regard to the goodness or badness of the persons." He says: "It would be endless to illustrate this remark, but it is hardly pretended by any critic that the **Sheol** of the Old Testament answers to our word hell."

Professor Stuart, of America (Trinitarian), says: "On the whole, it is to be regretted that our English translation (hell) has given occasion for the remark, that it imposes on the readers a different sense from that of the original Hebrew." Surely it does, yet hosts of preachers and people cleave to the English word hell, without any reason, and abandon the meaning of the word (**Sheol**) from which it is taken.

The word **Sheol** occurs sixty-four times in the Old Testament, and is sometimes translated *grave* and sometimes *hell*. Dr. Campbell says it ought never to have been translated hell. It had no such meaning among the Jews, and should have no such meaning among Christians.

Jacob said, "I will go down into **Sheol** unto my son mourning." Job says, "O that thou wouldst hide me in **Sheol**!" David says, "Thou wilt not leave my soul in **Sheol**, neither wilt thou suffer thy holy one to see corruption." "If I make my bed in **Sheol**, behold thou art there."

There is only one text where the least shadow of proof is given that **Sheol** means a place of punishment: "The wicked shall be turned into **Sheol**." But as this word was understood by the Jews of the grave, there is no reason that in this place it should mean a place of punishment. Professor Allen (a Trinitarian) says: "Probably the punishment here is cutting off from life by some special judgment, and removing to the place of the dead." Though death and the grave are common to all, we often speak of death as the punishment of the wicked.

In the Old Testament, **Sheol** is not represented as a place of endless punishment, or a place of fire, or a place of punishment, or a place specially for the

wicked. Dr. Campbell truly said, "It was the state of the dead in general, good and bad." Professor Stuart says, "We must admit that it does not determine the duration of future punishment."

Professor Stuart thought that in two or three texts, Sheol "might designate" the world of woe. See his proof texts and their flimsy support. "Her guests are in the depths of Sheol." "Deliver his soul from Sheol." "They go down to Sheol." "Her steps take hold of Sheol." "The wicked shall be turned into Sheol." As we are fully aware that the Jews understood by Sheol, death and the grave, what reason can there be for using those few texts for a place of future woe?

The Jews were never taught to avoid endless misery in a future state. It is not possible this could be the fate of wicked persons, without some information, in a land of divine revelation. No such hint was ever afforded the Jewish nation by its divine teachers.

The difference of belief between the old saints of God and that of modern times is very striking. They spoke of going down to Sheol to meet their children, or of it as a place of silence, rest and quietness. They said, "Hide me in Sheol." Or if they prayed for deliverance from it, it was deliverance from temporal death.

It cannot be said the Jewish people were not a sinful people, and therefore they needed not this restraint. We are told they were very sinful and rebellious against God, and that they were punished by flood and fire, by sword and famine. Yet never are they once threatened with a future endless hell. There is no such hell, or to them it must have been made known.

In reading the books of Moses, we continually find him threatening punishment of sin, but never hell. Job expatiates on the punishment of the sinful, and so do others, but never threatens with hell. The prophets lift up their voice against vice and crime, and prophesy the evil results, but say nothing of hell. Jonah threatens the people of Nineveh, but not with hell. All the books of the Bible vindicate the character of God for justice and mercy, yet say nothing of a future world of endless woe in hell.

The doctrine of endless punishment in hell was preached among the heathen by their priests and religious teachers. It did little good among them, and has been equally useless among the nations of Christendom. The apostles preached "the love of God in the gift of his Son," and this produced reformation and holiness, and will do so again.

Paul says, "The goodness of God leadeth men to repentance." He beseecheth us "by the mercies of God to present ourselves as living sacrifices." We are told, "It is the love of God that constrains us to live godly lives." "God has not given unto us the spirit of fear, but of power, and of love, and of a sound mind."

We believe the effect of this doctrine of fear of endless hell has been to destroy those finer feelings and susceptibilities of the mind, and that sense of Divine justice and goodness, which are at the foundation of all true and virtuous lives.

The salvation revealed by the Scriptures is not spoken of as salvation from hell or a place of endless misery. No such salvation was ever promised by the Old Testament or the New. From sin to holiness, from darkness to light, from idols to serve the living God, is the salvation of the Bible."

The word Hades occurs about a dozen times in the original of the New Testament, and is translated *hell*. The same great authority, Dr. Campbell, and others as well as he, says that this corresponds with Sheol, and should never be understood in the same sense as our word hell is understood.

It is sufficient for us to know that Hades was never understood as a place of endless misery by the ancients. "The word Hades does not convey the meaning of our English word hell." In the book of Revelation it says, "Hades shall be destroyed." There is one text in which Hades appears to mean a place of torment: "The rich man lifted up his eyes in Hades." This is unquestionably a parable, not intended to teach endless misery, for nothing is said about eternal or endless Hades.

We grant the punishment of the wicked Jews is described at times with the terms "unquenchable fire," "fire of hell," and "never-dying worm." It is but just to

ask the question, is this the description of present world-suffering, or suffering in a future state of being?

We know that this-world punishment of the Jews is described in several places as by an unquenchable fire, &c. Amos v. 6; Isaiah xxxiv. 10; Ezekiel xx. 47; Jeremiah iv. 4 and vii. 20. Isaiah lxvi. 24: "They shall look upon the carcasses of the men that have transgressed; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." This state of punishment belonged to this world.—See the passages.

What reason is there to suppose that Christ, when he spoke of unquenchable fire, or the never-dying worm, had any more severe or lengthened punishment in view than the prophets? We know the punishment threatened in the Old Testament had to happen, and did happen, in this world. It was to be poured out upon man and beast, on the trees of the field and the fruit of the ground.

The Bible never speaks of an unquenchable fire in a future state, or of never-dying worms in another world. It is quite an assumption that transfers those scenes in all their literalism to another state of being after death.

There was a place on the south side of Jerusalem called the VALE OF HINNOM, held in abomination by the Jews. At this place a fire was kept on day and night for some hundreds of years. In the New Testament this place is called Gehenna, which means the Vale of Hinnom; and whenever the word hell-fire occurs in the gospel, it is derived from this Gehenna fire well known to the Jews.

Parkhurst says, "Our Lord seems to allude to the worms which continually preyed on the dead carcasses that were cast into the valley of Hinnom (Gehenna), and to the perpetual fires kept up there to consume them." This was the place of unquenchable fire and never-dying worms. Who can believe in literal worms and fire in another world?"

Professor Stuart says, "That down to the time of the Saviour, the offal of the city was buried there, and as this putrefying matter would breed worms, the place was called, 'where the worm dieth not.'" Here we find out the Gehenna fire, rendered "*hell-fire*."

Schleusner says, "That among the Jews any severe punishment, especially a shameful kind of death, was denominated Gehenna" (rendered hell). We are told that great culprits at times were punished by being cast into the Gehenna fire at Jerusalem.

The place called Tophet in the Old Testament is the same vale of Hinnom or Gehenna of the New. It appears the idolatrous Ammonites burned their children in this place, and so it was made the place of loathing and of abomination among the Jews. Dr. Stuart says it was made a place of loathing and of horror.

It seems to have been made a place of temporal punishment in the Old Testament. In Isaiah xxx. 33, when speaking of the defeat of Sennacherib, the prophet says, "Tophet is ordained of old; for the king, it is prepared: he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

We have not one word of authority that any evil was predicted in a Gehenna, or vale of Hinnom, or Tophet, in another world. The Jews knew nothing of such a place in a future state. It is mere assumption to say this was used as an emblem of the state of future punishment.

You may say that all this is contrary to the present ecclesiastical use of the word hell. We know it is. The present popular use of many words in the Church is no security that those words convey to us the same ideas which the original terms did.

History informs us that those terrible evils predicted of the sinful Jews in Gehenna did actually befall them. Fire consumed their bodies, and the worms of the earth and the fowl of the air fed upon them. Their day of tribulation came; no pen can describe their misery and degradation. This took place in the valley of Hinnom, translated in the New Testament, hell.

In Matthew, chapter xxiii., the word hell or Gehenna occurs twice. "The child of Gehenna"—the damnation (condemnation) of Gehenna. The first is a figurative use of the term to one worthy of this severe punishment. The second is declaratory of the severity of the

punishment of Gehenna, i.e. in the fire in the vale of Hinnom.

In Matt. v. 22, the Saviour says, "Whosoever shall say, Thou fool, shall be in danger of hell-fire." Dr. A. Clarke, a Methodist commentator, says, "Our Lord here alludes to the valley of the son of Hinnom, the fire of Gehenna. This place was near Jerusalem. It is probable that our Lord means no more than this—if a man charge another with apostacy from the Jewish religion, and cannot prove his charge, he is exposed to the punishment (burning alive) which the other must have suffered if the charge had been substantiated." May this explanation not be applied to temporal punishments in other texts?

In Matt. v. 29, "Not that the whole body should be cast into hell." Also Matt. xviii. 9. These texts urge us to avoid sin and cut off temptations, lest we bring upon ourselves some fearful and shameful punishment. They say nothing about next-world punishments. Body and soul in Gehenna is surely spoken of this world.

Matt. x. 28, "Fear him who is able to destroy both soul and body in hell." There is nothing about endless punishment in a future state. The destruction of both body and soul, i.e. our entire extinction, can be accomplished by God, and by God only.

When Christ spoke of Gehenna to his countrymen, he spoke of a fire well known to them. Or we may say he made this at times an emblem of any severe punishment. The Jews had never been taught of a hell in a future state. Only in five different and independent times did Christ speak to them of Gehenna punishment. We have noticed those texts.

In the Acts of the Apostles we never read of the apostles preaching to the Gentiles anything about hell-fire or Gehenna, or a place of endless punishment in a future state. This doctrine formed no part of their mission to the Gentile people. The account of the preaching of the first apostles of Christianity shews plainly that they were silent about hell, although they always taught that sin would be punished, every man according to his work.

In John's Gospel we have no mention

of hell. It is said he wrote for the Gentiles, and that they knew little or nothing of Gehenna. In his Gospel he explains several minor Jewish things. A strange thing it is indeed, if an endless hell is part of the gospel of Christ, that John never says so. John is said to have written after the destruction of Jerusalem; therefore the evils of Gehenna threatened by Christ on the Jews were past. This may account for his silence.

The apostle Paul and John, and the writer of the Acts addressing the Gentiles, never once use the word hell. The writers of the New Testament either said too little about it as a place of future punishment, or the preachers and writers of modern times say a great deal too much.

We may be asked, "What is the use of spreading the gospel, without it is to save from endless hell?" We blush to reply to our Christian brethren, in the face of atheists, deists and infidels, who think it worthy to spread any information and do any good that may bless the world. Independent of the doctrine of hell, is not the gospel a spirit and a life, a faith, hope and charity, worthy of our constant efforts to spread abroad among mankind?

"Is it not safer and better to believe in the old doctrine of hell?" We think it is the safest and best thing to believe in what appears to us to be true and most honourable to the character of God. We fear some men think that their belief in hell may commend them to Divine mercy; this is surely a mistake. We cannot think it wrong to take a high and holy view of the character of God, nor can we think it safe and right to take a low and revengeful view of the Divine character.

What do we gain by taking this view of a future state? We are saved from a great and painful error. We have peace and hope at all times for all men. If these views were common, Christian churches would be saved from their sectarian strifes and animosities, which impel them on to hand each other over, so often as they do, to the powers of darkness and of hell. With our views, they would recognize each other as children of the same Father and heirs of the same promises and hopes.

WAYSIDE GATHERINGS.

OSTENTATION.—Every man of sense that sees another making a show with trimmings and embroidery, may perhaps tacitly admire the *fancy* of the *tailor*, but will be sure to despise the ostentation of the *owner*.

WOMAN.—The female sex is greatly superior to the male in mildness, patience, benevolence, affection and attachment. While the crimes of women, like prodigies, excite our wonder, their virtues occupy every corner of society, and constitute, in its rude or its civilized state, the cement and the ornament of life.

A BIT OF ADVICE FOR BOYS.—"You are made to be kind," says Horace Mann, "generous and magnanimous. If there is a boy in the school who has a club foot, don't let him know that you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents and another is envious of them, there are two great wrongs and no more talents than before. If a larger or stronger has injured you, and is sorry for it, forgive him and request the teacher not to punish him. All the school will shew by their countenances how much better it is to have a great heart than to have a great fist."

IMAGINATION BY TELEGRAPH.—An old lady had given permission for some wires to be placed on her house, where they were supported by a pole. After these had been in position some few weeks, the old lady waited upon the principal telegraph authority, and stated that she had a complaint to make. "The fact is, sir," she said, "them telegraph messages won't allow me to get any sleep of a night; I lays awake, a tossing about, and can't get a wink for the noise. At first, sir, I didn't mind it as much, and things were not as bad as they are now; but lately, sir, there have been a deal more messages. I don't think either, sir, that you are aware of all that's said along them wires; there's a much that hadn't ought to be; for I can assure you, sir, that very much that's said there—I have to lay and listen to—no respectable woman ought to hear. So I've come at last to complain to you, sir, hoping that it may be stopped." The gentleman to whom this singular complaint was made, was of course aware that the noise complained of was the wind in the wires; the messages of a doubtful character were the emanations of a fruitful imagination on the part of the old lady. He, however, pacified her by stating that, in future, young women of great respectability were to be substituted at the offices for the young men who formerly worked the lines.

MANNERS.—A gentleman's *mien* and *behaviour* are sufficient to discover him, without any great dependence upon shops and tailors.

MARRIAGES.—Jacobus de Voragine, in twelve arguments, pathetic, succinct and elegant, has described the benefits of marriage. They are these:—1. Hast thou means? Thou hast one to keep and increase it. 2. Hast none? Thou hast one to help to get some. 3. Art thou in prosperity? She doubles it. 4. Art in adversity? She'll comfort, assist, and bear part. 5. Art thou at home? She'll drive away melancholy. 6. Art thou abroad? She prays for thee, wishes thee at home, welcomes thee with joy. 7. Nothing is delightful alone. No society is equal to marriage. 8. The bond of conjugal love is adamant. 9. Kindred is increased, parents doubled, brothers, sisters, families, nephews. 10. Thou art a father by a legal and happy issue. 11. Barren matrimony is cursed by Moses—how much more a single life! 12. If nature escape not punishment, thy will shall not avoid it, as he sung it, that without marriage,

Earth, air, sea, land, oft soon will come to nought,

The world itself would be to ruin brought.

A PREMIUM ON SUPERSTITION.—A most singular trial has taken place at Madrid. A soldier was cited before the police-court for having stolen a gold cup of considerable value, which had been placed as a votive offering on one of the numerous altars dedicated in that city to the Virgin. The soldier at once explained that he and his family being in great distress, he had appealed to the Holy Mother for assistance, and that while engaged in prayer and contemplation of the four millions' worth of jewels displayed on her brocaded petticoat, she stooped, and with a charming smile handed him the golden cup. This explanation was received by the court in profound silence, and the case handed over to the ecclesiastical commission, to whom it at once occurred that, however inconvenient the admission of the miracle might be, it would be highly impolitic to dispute its possibility. They therefore gave the cup to the soldier, at the same time solemnly warning him for the future against similar favours from images of any kind, and impressing him with the conviction that the Virgin required profound silence from him as a proof of his gratitude.

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